The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXIX.—New Series.—No. 20. SATURDAY, MAY 19, 1883.

Rs. 6 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

May 20th 1883——*Acts* V. 1-11.

For comment, see last *Guardian*.

May 27, 1883——*Acts* V. 17-33.

These lessons leap over verses 12-16 in this chapter. We do not at all like to skip them. They tell us of the many signs and wonders wrought by the Jerusalem Christians among the people. They who had sick friends brought them forth into the streets through which Peter was expected to pass, believing that if even his shadow might but fall upon them they would be healed. Not only so, but in the neighbouring villages and towns, those who were sick or possessed with evil spirits were brought by their friends to Jerusalem, in order that the power of Christ exerted through his disciples might restore them. Thus was it made evident that the crucified and risen Jesus had taken good care in ascending up on high that earth should not be bereft of any of those mighty powers which he had displayed in his lifetime on earth. Jesus did not mean that the world should lose any thing by his ascension. He that believeth on me, the works that I do shall he do also. The Christians came daily together in Solomon's Porch. The people, the common people, saw plainly that God was with them, and magnified them. And believers were the more added to the Lord, yes, in multitudes both of men and women. Of the rest, that is, of those who were opposed to them in heart, durst no man join himself to them, after the judgment upon Ananias and Sapphira. Observe that the sick were all healed, every one of them. No sign of impatience from the apostles was exhibited. They did not reprove the people for being more interested in temporal blessings than in spiritual. They believed that God delighted in mercy, and was ever ready to heal the suffering, especially when testimony was thus borne to the truth of the Gospel.

Then the high-priest rose, and all they that were with him, which is the sect of the Sadducees, and were filled with indignation and laid their hands on the apostles, and put them in the common prison. Every thing that went to show that Jesus was the Christ went also to show that the high-priests of Jerusalem and their partisans had been guilty of the greatest of all crimes, Christocide. To these men their religious reputation was every thing. To allow that God was with the Apostles, was to put themselves in that place of ignominy which they had assigned to Jesus of Nazareth. To allow that Jesus had risen from the dead was to allow that their rivals the Pharisees were right in believing the doctrine of the resurrection. So they had the apostles arrested, all of them this time, and put in prison. But the angel of the Lord opened the prison-doors and brought them out, and bade them continue to declare in the temple the words of this life. i. e. this eternal life conveyed by the Gospel. So, early the next morning they were in the usual preaching-place. Observe that the prophecies concerning the glory of this temple in the latter days, were now fulfilled. There was the prophecy of Ezekiel concerning the waters that were to flow forth from the temple and reach Gentile lands and carry life wherever they went. Salvation through the Redeemer, the Son of God, salvation from sin, salvation that filled the heart of the greatest sinner with God's own love and spiritual power. Forth from this apostolic band went rivers of living water. Meanwhile the high-priest convened the Sanhedrim and then sent for the prisoners. But lo! there were no prisoners to be found. The prison-doors were fastened and soldiers were keeping good guard, but the apostles were not within. When the officers made this report, something like consternation fell upon this grand assemhly. It looked very much as though all worldly power and authority collapsed at the presence of a follower of Jesus. It was then reported to the assembly that the men who had been arrested the previous evening were standing in the temple and preaching Jesus the Christ. The officers were then instructed to go and *invite* them to attend the council of the nation, It was felt that the people would not tolerate any forcible treatment of these messengers of the Most High. These were the ignorant people as contrasted with the men of letters, the savants of Jerusalem; yet how much more accurate were they than the leaders in their judgments concerning this wondrous movement. The high-priest remonstrated with them for continuing to teach in the name of Jesus. You intend to bring this man's blood upon us, and make it appear that we are criminals above all men in having put to death the Messiah.

Peter had a very few words in reply, but they were words that came down with crushing power upon this imposing body. "We ought to obey God rather than man. The God of our fathers, the God whom you profess to worship, hath raised from the dead that Jesus whom you crucified, exalting him to his own right hand as the Prince and Saviour of his people, giving repentance and forgiveness of sins, and God has given the Holy Spirit to the followers of Jesus, and we appear as his witnesses and ambassadors. The Apostles had no need of rhetoric; there could be no rhetoric like these few but tremendous facts.

WEEKLY REVIEW.

—We omitted to mention last week the departure of Mrs. James Mitchell of Poona. The following notice of this lady is from the *Indian Witness*:

Mrs. Mitchell, Superintendent of the Government Female Normal School at Poona, is about to retire after forty years' good service in India. She is a daughter of the late Rev. Mr. Shaw, on old Disruption minister of Scotland, and came to India in 1842 as a teacher for the Free Church of Scotland's Mission at Poona. Subsequently she married the Rev. James Mitchell, of the same Mission, and on his death in 1866 she devoted herself with astonishing energy to promote the interests of her children. She superintended the Parsee Girl's School in Bombay for several years with such efficiency that her services were sought by the Director of Public Instruction for the important appointment which she now relinquishes after about twelve years' unbroken service. Mrs. Mitchell has two sons and two daughters excellently settled in this country, and several other children doing well at home. A sister of hers was the late lamented wife of the Rev. Dr. Fraser of the Methodist South India Conference.

—The *Bombay Gazette* publishes a notice, supplied by an admiring correspondent, of a great pageant at Bandora last Sunday, on occasion of the Corpus Christ festival. The high altar, renovated and regilded, shone with unusual splendour, when the candles were lighted. There was a procession consisting of two or three thousand persons. The Blessed Sacrament under a rich white silk canopy was preceded by sisters of the Cross, and little girls dressed in white, and there were bands of music and choirs of singers. Protestants, Hindoos and Parsees took part in the procession. The report concludes with the words: "The pocession was really a majestic and imposing one, and the devotion which the Christians evinced for the Sacrament was admirable." The noteworthy thing here is that Protestants took part in this procession. Many Protestants have laid down their lives rather than do homage to the Host, carried in the Corpus Christi procession, which according to Protestant ideas, is essentially idolatrous. That Hindoos and Parsees should take part in the procession is not to be wondered at, the whole affair being so much in the style to which they are accustomed. Imagine the apostles taking part in such a procession or imagine Paul inserting a description like that we have referred to, in one of his general epistles, to illustrate the pure and undefiled religion which he was inculcating.

—The Lord Jesus brought upon himself a good deal of opprobrium by opposing the excessive strictness with which the Sabbath was observed. He knew very well that great hostility would be aroused by his refusal to fall in with the notions of the Pharisees concerning this law. The law literally interpreted was on their side, for it forbids the doing of *any* work on the Sabbath-day. But he pointed out that this law was not intended to conflict with obligations connected with other laws. A great deal of work had to be done on the Sabbath in connection with the temple services; works of mercy should be performed on that day, and

works of necessity. An absolute literal interpretation of the law of the Sabbath in this country would require that all engine drivers, firemen, guards, ticket-collectors, station-masters, pointsmen &c. should resign their employments or be condemned as transgressors of God's law. In other words there could be no Christians in any of these departments. In connection with the movement initiated by the Rev. Wm. Taylor, a great work of grace has been witnessed among many of these classes, not merely in this Presidency but in other parts of India Mr. Taylor did not think it was binding upon drivers and guards to forfeit their places rather than do Sunday-work, nor has this principle been adopted at any time by the South-India Conference. The following extracts from a report on Sabbath Observance, adopted at the 5th Session of the S. I. Conference, may be of interest:

The Christian should consider the Sabbath a delight and not a burden. In Western lands people grow up with some sense of the obligation of the Sabbath; but in this country, even among those who are called Christians, too many grow up without any sense of their obligation to abstain from traffic and secular labour. It is perhaps more necessary to preach concerning the Sabbath here than in England and America. In presenting the subject it will be necessary to do it in such a way as not to lay upon the hearers any obligation that God does not lay upon them There are persons in Governmental employ, men in the police, sailors and soldiers and others who are under authority and who are not always free to abstain from labour.

In connection with this work in which we are engaged, it has never been understood or taught that all persons connected with the Railway who are required at times to work on the Sabbath, should refuse to do so. The Gospel preached by us has been greatly blest to this class, and many of them are among our most devoted and useful men. It cannot be said that the Railway Companies do not recognize the Sabbath to a certain extent. They run fewer trains and profess not to run goods trains, but unhappily they do not carry out this last regulation faithfully. Goods trains are not despatched from terminal points on the Sabbath, but they are moved from one intermediate point to another; so that actually there is a great deal of this kind of traffic, and it is felt as a hardship by our brethren who are guards or drivers. It would be a great relief to them if the Railway authorities would consent to carry out the regulation in its integrity. The Sabbath was made for man; for men of all ages; and we are to do our best to bring men to see the blessedness connected with a faithful observance of it, that whatever they may do they may be in the Spirit on the Lord's day, religiously abstaining from all work not conscientiously felt by them to be necessary, and recognizing the rights of others to enjoy the rest of this day.

—To the *men* in this community and throughtout India indeed the Gospel is preached; men if so disposed, may hear the Gospel in the bazaars and their thoroughfares and in halls &c, but the command is to preach the Gospel to *every* creature, to women as well as men. But the women of India, sixty millions or more are almost entirely shut out from hearing it, except so far as it is brought to their houses by loving Christian women, having some knowledge of their language. How important then is the work of Zenana visiting, house to house visitation. It seems to us very desirable that they who have the means of reaching the women through the vernacular should realize that the women have the primary claim upon them. We are not of those who think that it is wrong in Christian women to speak to audiences of men about Christ. At the same time, when we consider how many there are who are prepared to speak to men in comparison with the number of those engaged in zenana work, and call to mind the vast number of women in India who can only hear the Gospel when brought to their homes by Christian women, we have the feeling that matters have not found their true adjustment.

—The American papers just received teem with notices of Mr. Peter Cooper of New York, who died on the 4th ult, aged 92. Mr. Cooper's life has been a remarkable illustration of the truth that he who, forgetting himself, seeks to promote the welfare of others, is prospered in the highest sense far more than if he had aimed at his own pleasure or advantage. Mr. Cooper had to struggle for his own support when a young man, devoting a large part of his scanty earnings for books and for the payment of a teacher, from whom he learned at night, thus seeking to implete what was defective in his education. It is good for a man that he bear the yoke in his youth. Mr. Cooper set his heart early upon assisting young men to obtain an education that would be of practical benefit to them. The Cooper Institute, upon which Mr. Cooper is said have expended about thirty lakhs of Rupees is the result. We take the following from a notice of Mr. Cooper in the *N. Y. Evangelist*:

He believed that the noblest use of wealth was to do good with it—to help those who were less fortunate. But how was this to be done? Merely to bestow a large fortune in charity might do more harm than good, as it might only nourish pauperism. He saw that the greatest kindness to the poor was to help them to help themselves; to furnish those who had to labor with their hands, facilities for acquiring that kind of knowledge which would make them, instead of being clumsy and awkward, skilful artisans, whose services would be in demand. With such a general purpose, he began, nearly thirty years ago, to lay the foundations of the great School for Science and Art, which has been gradually developing its plan and proving its usefulness till it is, for its object, probably the first institution in the world. Here hundreds and thousands of young men have been educated in mechanical drawing and engineering, and in the sciences which have a practical bearing on the arts. Thus those who would have been ignorant mechanics have become skilled workmen. Lectures on scientific subjects have been given in the Great Hall below, and attended by crowds of workingmen. The taste for knowledge has been fostered by the largest Reading Room in the country, which is open to all, however humble their condition, if respectable and well-behaved. It is a sight to look into this room of an evening, and see hundreds gathered about the long tables in perfect silence, absorbed in reading, having before them the best literature of the day. Thus workingmen grew in knowledge, and grew in self-respect, and in the respect of others, and became useful members of society. At the same time an admirable School of Design afforded facilities for the instruction of young women in drawing and in painting, very many of whom have become successful teachers, while some have taken rank among artists.

—The religious awakening among the young at Lanoli at the last camp-meeting has not died out. There has been at Poona and in the Grant Road Church, Bombay, a good deal of religious fervour among the young, and they who have received the pardoning love of God have been earnestly seeking (and not in vain) to lead their companions to Christ. Praying-bands have been formed, who meet daily for prayer and testimony and exhortation. We believe that nothing is more pleasing to the Lord, in a day when young people are beset with so many solicitations to worldliness, than to see young persons of both sexes meeting thus to pray together and speak to one another of that which is of sovereign importance. But in order that such a work may be stable and permanently fruitful, it is necessary that parents be themselves in a revived state, instant in prayer and anxious for the conversion of sinners. The Rev. D. O. Fox, Presiding elder S. I. Conference, has been holding special services for about five weeks, in Mazagon and in the Fort. Much blessing has been experienced in these services.

—The *Liberal and New Dispensation* referring to the movement to get the present Marriage Laws altered so far as they operate to the prejudice of Native Christians, cannot understand why missionaries should make themselves prominent in such a movement, why the Native Christians cannot act for themselves. Well, one reason is that the missionaries take a deep concern in the Native Christians and are earnestly solicitous of their welfare. The Native Christians, as a body, know this and naturally turn to the Missionaries to help them. Native Christians have often suffered from the oppressive acts of those who wished to trample them under foot, as for instance in the matter of using public wells, and they have naturally expected their friends the missionaries to intercede for them, and not in vain. And it is natural that they should seek to have their grievances in the matter of marriage represented to Government, and missionaries have seemed to them fit spokesmen in this matter too. But there are some who seem to desire to alienate the missionaries and the Native Christians from each other.

NOTICES OF BOOKS AND REPORTS.

"Report of the Bombay Tract and Book Society." The work of this society during the 55 years of its existence, illustrates in one respect the change that is passing over India.

The earlier years, we might almost say the first forty, are generally characterised by large subscriptions and donations from the European community in Bombay, for three, four and even five or six thousand rupees a year are not uncommon. The last fifteen years have been characterised by a decided falling off in this respect, and the average total subscriptions for the last five years is rather less than 900 rupees annually. But notwithstanding this falling off in the donations the Committee has had actually more to spend on vernacular work during that time than ever before. This significant fact is chiefly to be accounted for by the increased sales and profits on the business carried on in the depôt.

The total sales last year were Rs. 32,000 a figure never before approached. The bulk of this sum was derived from English books and periodicals. The sale of stationery amounts to about one-sixth of the whole. The report recommends that Christians should give more freely to this Society, to increase the vernacular printing. The de-

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

nations last year amounted to Rs. 552. Bombay falls very far behind the other Presidencies in the supply of vernacular publications. A great cause of satisfaction is that the depot is in the hands of such good men as the Superintendent and his Assistants. The Rev. Baba Padamanji as native Editor continues his valuable services. The printing for 1882 was far in excess of that of 1881. We miss in this report a detailed notice of the publications, such as was given in former years.

The Rev. A. C. Grieve is Secretary, and the Rev. M. R. Blake, Secretary of the vernacular publishing Committee.

"INTRODUCTION to the Critical History of Philosophy by Rev. Asa Mahan D. D." President Mahan, for many years at the head of Oberlin College, America, was led to write the "Critical History of Philosophy" by noticing an essential defect in all histories of Philosophy, viz., that in such there is no clear and distinct classification of the diverse systems presented. The mind becomes confused, rather than instructed as diverse, contradictory and undefined systems successively pass before it. The plan which Dr. Mahan followed and in the prosecution of which he brought out the Critical History of Philosophy was to define and classify before hand all such systems and to do this with such distinctness and definiteness that whenever any such system is presented, the reader will at once perceive to what class it belongs, what are its essential characteristics, what are its constituent elements, upon what basis it rests, what are its real merits or defects, and consequently what place it should occupy in his regard. The Introduction now under notice, is a succinct exhibition of this plan, and is well fitted to be of great use to all students of Philosophy. We know very well, from our own experience, how easy it is for a young man to devote much time to the study of Philosophy and as the result, have in his mind only an impalpable and unprofitable nebula of heterogeneous beliefs, with no mutual relation. It is a grand thing for a young man to set out on such studies with such means of analysis and synthesis as this book would give him. It shows that only four systems of Philosophy are really possible: Materialism, Idealism, Skepticism, and Realism. The following sentence will show that a great deal that goes by the name of science in these days is falsely so-called.

Science, in constructing systems of truth, has to do with nothing but real knowledge; that is, with principles known to possess absolute and necessary validity, and with facts known, with equal certainty, to be real. Should any principle or fact whose validity or certainty is not thus known, be taken up as a part of such system, the whole process would thereby be vitiated. In the sphere of human thought we meet, not only with forms of real knowledge, but with those of assumptions, beliefs, opinions, and conjectures. Systems based upon, or constructed out of the forms last noticed, are logical fictions, probabilities, or mere fancies, and not creations of science. To impose upon the public deductions based upon mere assumptions, conjectures, beliefs, or opinions, as truths of science, is sophistry. Real science never attempts to systematize or elucidate the unknowable, or the unknown. Realities discovered and brought within the sphere of actual knowledge, these are the exclusive objects of its authoritative teachings. Realities admitted to be located within the domain of the unknowable, or unknown, are thereby, in fact and form, wholly absent from the sphere of true science. Upon assumptions, nothing but logical fictions can be constructed. From mere beliefs, opinions, or conjectures, nothing but probabilities, possibilities, or guesses can be deduced.

If any one were to take Shakespeare's play of Hamlet and exscind from it Hamlet himself and all his utterances, he might bring a good deal of ingenuity to bear, but his failure to make a consistent whole would only be a question of more and less. Thus is it with those who write about existing things at the same time that they refuse to recognize any relation between these and a Creator and Governor of the universe; they may exhibit a vast amount of ingenuity, but they most effectually hinder themselves from reaching the facts of the case. Their lucubrations are all based on partial data. If any man be in Christ, he is a new creature (or, a new creation reveals itself,) old things are passed away; all things are becomes new, and all things are of God. He becomes aware that there are fundamental relations between every thing and God, and that nothing can be rightly apprehended apart from these realtions. Here is what Dr. Mahan has to say with regard to the secret of the power of skepticism.

Scepticism, as a mental state, is so opposite to the instinctive desires and conscious wants of universal mind, and as a form of belief is so contradictory to all the intuitions of the race, that it would seem, at first thought, that such a system could never gain influence with any considerable portion of mankind, and especially with any class of world-thinkers. All mankind have a quenchless thirst for knowledge, and the profession of world-thinkers is to furnish food for thought, to put into the hand of the inquirer the lamp of truth, and to furnish the race with 'knowledge systematized.' Scepticism professedly takes from the race 'the key of knowledge' itself, affirming that truth is impenetrably veiled, not only from the unlearned and ignorant, but from the truly 'wise and prudent'—even from those who 'seek for her as silver, and search for her as for hid treasures.' Yet there are two mental states—godless ignorance and learned pedantry—over which this soulless, blind, and self-induced idiotic system, this Philosophy which is adapted but to the vision of 'Chaos and Old Night,' has omnipotent power. When an ignorant mind has, for any cause, acquired an inward prejudice and repellancy against the claims of morality and religion, there is no sentiment so genial to the mental state thus induced as Scepticism—the sentiment of—universal doubt—the sentiment which assumes, at once, all moral and religious thought and inquiry to be fruitless and void. So when an individual in whom the organ of self-esteem and self-veneration is largely developed has made observations somewhat extensive in some one or two of the natural sciences, how genial to the sentiment of such a mind is the idea that he now fully comprehends, and is as fully able to expound, the problem of universal being and its laws! Nor is there any highway so straight and so direct to the consciousness of this lofty pre-eminence as that revealed by the dogma of Scepticism. Let an individual simply assume that all knowledge is 'exclusively phenomenal,' and that the reality existing behind all appearance is, and ever must be, unknown, and he has, by a single stroke, sundered 'the Gordian knot'—universal being and its laws—and stands revealed to himself as the wisest of men, self-elevated far above the low realm in which grovelled such low thinkers as Thales, Socrates, Plato, Aristotle, Cicero, Newton, Locke, and La Place—self-elevated to a place as a fixed star among all the world-renowned world-thinkers 'from Protagaras to Kant,' and from Kant to Huxley.

Nor is there any path so straight and direct to, at least, a temporary notoriety. If an individual desires to be known and talked about, he need not set fire to the 'Temple of the Great Goddess Diana, or discover a new asteroid. Let him, on the other hand, magnify Physiology, and one or two other kindred sciences, and then denounce all moral and religious thought and inquiry as 'Lunar Politics,' affirming that 'matter and law have devoured spirit and spontaneity,' and with these God, duty, and immortality. Let him boldly affirm that, 'as surely as every future grows out of the past and present, so surely will the Physiology of the future gradually extend the realm of matter and law until it is co-extensive with knowledge, with feeling, and with action.' Such a man will not fail to be talked about on both sides of the Atlantic. Most, if not all, will inwardly regard him as a kind of moral and intellectual monster, and will instinctively tremble at his terrible temerity. Yet they have an irresistible curiosity for monstrosities, and will go as far to see and hear such a man as they would to see another individual whose small skeleton is covered with five or six hundred pounds of fat.

The principals and professors of many Am. Colleges have given a hearty welcome to Dr. Mahan's work. Dr. Payne Smith, Dean of Canterbury, has spoken in terms of highest commendation of it. The introduction is a handsomely printed volume of 80 pp. Eliot Stock, 28 Paternoster Row. London 1883. We wish very much that it might be put into the hands of the students of our Governmental Colleges in India.

"South Sea Massacres." The author of this pamphlet appears to be an American, but does not give his name, though he gives with all emphasis the names of those whose reputation he seeks to destroy. He is specially bitter against Sir Arthur Gordon K. C. M. G., High Commissioner of the Western Pacific. The writer almost always couples Sir Arthur Gordon's name with Exeter-Hall for which he appears to have an intense dislike. The massacres about which this author writes with so much warmth are not massacres of Natives but of Europeans "towards whom they are encouraged to show unbounded insolence" by Sir Arthur Gordon and Judge Gorrie. In Fiji itself "the white race is perpetually degraded." To keep up a reputation at Exeter Hall, charges of cruelty, manslaughter and murder, are continually being brought against the planters, whom it is the fiction of philanthropists to endow with all the inhumanity before attributed by Mrs. Beecher Stowe to Legree & Co., of the United States. This writer expresses the opinion that on every island where a European has been massacred, the chiefs should have been captured, no matter at what cost, and hung. If such be the only policy that would have pleased this person, we are reluctant to accept his statements and criticisms. We fear that he was originally a slave-holder in America, and after the termination of the war, left the country where slavery no longer existed, that he might in the South Seas find something more conformed to his ideas of social life. The spirit that breathes in the remark we have above quoted, is the very spirit most likely to bring about that hostility and jealousy towards Europens that he complains of. We should not at all wonder if there

have been serious mistakes in the Government of Fiji and other islands in the South Pacific; but we do not think that the Exeter Hall element has caused these mistakes. On the contrary, we believe that English philanthropy has had some glorious triumphs in those parts.

"Facts in Real Life; or what I have seen of and suffered from the evils of strong drink." By a missionary. Benares. 33. pp. The interesting and innstructive narrative here given appeared originally if we mistake not in the Magazine called *On Guard*, The facts here related are stranger than fiction; but the strangest thing of all is that so many who would shudder to be called misanthropists are in one way or other lending their support to this tyranny of strong drink. The writer of this pamphlet is strongly persuaded, from what he has seen, that the idea entertained by so many that men addicted to drink can only be weaned by gradual reduction of the quantity, is erroneous. He believes it only tends to prolong the agony, and compares it to Paddy, who thought it would be cruel to cut off six inches of his dog's tail at once, and so cut off an inch every day for six days.

"Life of Jesus Christ, compiled from various sources. By Baba Padamanji." Marathi. Bombay Tract and Book Society pp 383. The get up of this book reflects much credit on the Anglo-Vernacular press. We have already more than once mentioned the serial publication of the work here presented in its complete form. This is a valuable publication. It is fitted to be useful to Native Christians and also to others who in reading the Gospels are embarrassed by many allusions which they do not understand.

"The Aborigines and Outcasts of India. With a dedication to the Native Young Men of India educated and trained under the auspices of the British Nation." By Major H. M. Conran. Major Conran belongs to a family that for four or five generations has taken part in the work of restoring the Indian Empire, and he looks back with pleasant recollections to his own years of service in this country. This pamphlet consists of articles that appeared in the *Christian* and in the *Indian Witness*. He earnestly appeals to the educated young men of India, to engage in the work of bringing their countrymen to Christ. He thinks that missionaries have not given sufficient attention to the masses, Aborigines and Outcasts. On the contrary it seems to us that a pretty large proportion of the number of missionaries in India, are labouring for the Shanars, the Kolis, the Santalis, the Mhars, the Dhers, the Bhils, Khonds, Kois, and others, Aborigines and Outcastes of India. The largest numerical results have been among these. It is not an uncommon thing, when these numerical results are referred to, for Hindoos to reply, You are not really touching Hinduism, by such acquisitions, gathered as these are from classes that lie outside of the Hindoo family proper. Still, we are glad to have Major Conran plead for increased attention to these outlying classes, though we would at the same time urge that the hard places, the large cities, be not neglected. This pamphlet, written by one who has long been interested in the spiritual recovery of this great empire, is fervid and earnest. We have been favoured with a considerable number of copies, and place them in the Tract and Book Society's Depot, where any of our readers wishing copies may obtain them.

"Jeypore Eehibition. 1883." This exhibition of Arts and Manufactures and raw produce was held at Jeypore at the beginning of this year and appears to have been every way successful. This Report has been carefully prepared, so far as we are able to judge, and contains a good deal of information permanently valuable. The Report on Native Musical instruments tells us that "the music of Hindustan is like the Sanscrit, the mother-source of the music of the world;" i. e. as the Sanscrit is the mother of languages, so the music of the world has its fountain-head in that of Hindustan. Perhaps some of our readers may be inclined to smile at this. For our own part, while we are not able to trace the genealogy above referred to, we yet think very highly of the best music of this country, and are not at all prepared to harmonize with those who think that in the Native church the indigenous music should give way to the English, and we do not think that it is giving way. Under this head of musical instruments we find the *Tumburu Vina* or Tanpura, spoken of as a classical instrument deriving its name from its inventor, the celestial musician, *Tumburu*. This *Tumburu*, we find, was a *Gandarbha*, one of the seven guardians of the sun's car. The French *Tambour* and our tambourine are evidently from the same source. Probably many of those who have spoken so disrespectfully of the drum in India, were far from imagining that it had been invented in heaven. Tubal Cain must give way.

We have received *Progress* for May; *Bengal Magazine* for December and January; "The Bible, its revelation, inspiration, and evidence. By the Rev. J. Robson D. D., pp. 397. Hodder and Stoughton. We hope soon to notice this work more particularly.

The Bombay Guardian.

SATURDAY, MAY 19, 1883.

SHALL WE DISCARD BAPTISM?

We are asked to reconsider the question of baptism. There are good men among us, very earnest in seeking the salvation of sinners, whom no one would wish to think disloyal to Christ, who preach a Gospel with baptism left out. They profess to be leading men to Christ, and they recognize them as Christians and employ them in Christian work, without a word said to them concerning baptism. So far as people recognise these teachers as sent of God and used of God, they are led to believe that a great mistake is made when baptism is treated as essential. The people of the country are virtually asked to believe that the missionaries in insisting on baptism as the appointed means of confessing Christ, have altogether misapprehended the teaching of Christ. Some years ago we wrote a tract entitled. "Must we be baptized?" It was especially intended for awakened natives convinced of the truth of Christianity and desirous of obtaining the salvation that is through Christ, but unwilling to be baptized. The position taken up in that tract was that loyalty to Christ demanded compliance with our Lord's command. For when Christ, about to ascend up on high, gave to his disciples the command to go into all the world and preach the Gospel, he commanded at the same time that they should baptise those who received the word. Our Lord added: he that believeth and is baptised shall be saved. Accordingly all through the Acts of the Apostles, we find the Apostles laying great stress upon this. They did not apparently attach importance to the question who should baptise; Paul sometimes preferred that baptism should be administered by the pastors or elders of the churches rather than by himself, lest the converts should foolishly glorify themselves on account of their connection with him. But that they considered the rite obligatory is every where shown. Their exhortations are in such phraseology as this: "repent and be baptised." We are told that "they who gladly received the word were baptized." Let any one go through the Acts of the Apostles, and he will find that from first to last they that submitted to the Gospel gave the first proof of their submission in baptism. Those were the days when the Holy Spirit was most mightily poured out, and when his presence in the Church was most gloriously manifested. Let us imagine that some, in that day, professing to have accepted Christ as their teacher, should have set aside baptism as of no consequence: how would the Apostles have regarded them. We know how zealously and strongly the Apostle Paul denounced those who insisted that converts from Judaism to heathenism, should not be circumcised. To the Galatians who had listened to these teachers, he says: As many as have been baptized into Christ have put on Christ. To the Romans he says: As many of us as were baptized into Christ were baptized into his death; therefore we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Language corresponding to this occurs in many of the Epistles. The great stress is laid upon the spiritual work signified by baptism, but no where to the prejudice of the external sign; in fact, take away the latter and the phraseology referring to the power would be quite out of place. The Salvationists are in India especially for the conversion of the natives, and every body must wish them well, so far as this object goes. But if the effect of their teaching is to be a wide-spread belief in the Native community that the missionaries are wrong in insisting on baptism, it will to that extent discredit the latter in the eyes of the native community. It would be a most unfortunate thing if missionaries were regarded as demanding from those who would make a profession of faith in Christ, something that the Master does not himself insist upon. They will be regarded as ignorant of that which they profess to understand well, the mind of Christ, and it will cause them to appear as oppressive in their demands, and as without true sympathy. If it is right in the Salvationists to neglect the law of baptism, it must be wrong in missionaries to insist upon it.

This is the issue. Shall we blink it? Shall we refuse to be occupied with it? We cannot get rid of it in that way. Missionaries have enough in the way of difficulty to retard their progress, without the interposition of this new and formidable question. What makes this matter so embarrassing is that the non-importance of baptism is declared by men whom we hail as brethren, engaged in the Lord's work. Shall we then continue to insist on baptism as the appointed means of professing faith in Christ? Shall we not rather abandon it as a mistake, declare publicly that we do not regard it as binding on converts from other religions, and express our hearty thanks to the Salvationists who have enabled us to read the scriptures aright? Shall we not discard as obsolete the words of Christ, he that believeth and is baptized shall be saved? Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost?

For our part we find nothing whatever to justify us in neglecting this command of Christ, or that relating to the Lord's Supper. We believe it is said, that the important thing is to receive the baptism of the Holy Spirit; this obtained, the other is of no consequence. Well, the Apostles had the spiritual baptism but it did not lead them to neglect the instructions of the master. Cornelius and his companions received the baptism of the Spirit before they were baptized; but this was not considered a reason for neglecting the latter. We have read again the little tract, "Must we be baptized?" (to be had at the Tract and Book Society's Depot) and are satisfied that its position is correct. We have considered anew the teaching of the Bible, and we can find nothing that justifies the neglect of the command to baptize. We are told that this argument is used: Our Lord washed the feet of his disciples and then told them to do as they had seen him do. But they did not think themselves bound to wash one another's feet literally. Now if they neglected that command, why not neglect this about baptism? We believe that true Christians keep that command in the sense which was intended by our Lord. If not, this would be a reason for beginning to do it, rather than for neglecting another command. The disciples were disputing which of them should be greatest; Jesus took this method of showing them that they were in love to serve one another, and even be willing to perform menial services for each other, rather than be contending for the place of master.

We have not spoken of the Lord's Supper which the Salvationists treat as no longer obligatory. We of course admit that what is signified by the Lord's Supper is of more importance than the Supper itself; but we cannot see that this justifies us in neglecting our Lord's command to go on observing the rite until He shall have come again. "Ye do show forth the Lord's death till he come." The Lord's Supper, to those who have faith, is wonderfully fitted to strengthen faith, showing as it does how completely the Saviour identifies himself with his people, and them with one another.

We do not accept the doctrine that we may make up for failure in certain directions by uncommon ardour in other directions. While very thankful for the important lessons taught by the Salvation Army, we feel bound to hold fast to truths which they neglect.

TITLES OF CHRISTIANS. VI.

Saints.

Perhaps some of our readers, referring to a concordance, will be surprised to see how copiously this expression is used in the Scriptures, both of the Old and New Testaments. It is abundantly used in the Psalms; several times in Daniel; scarcely at all in the Gospels; but very profusely in the Epistles and in the Apocalypse. It means the holy ones. Christians, as distinguished from the rest of the world, are a holy people, and they receive a designation founded on this fact and expressive of it. Let it be observed that no other designation is so much used in the New Testament as this. Where we speak of Christians, the Epistles speak of saints. To profess to be a believer is to profess to be a saint. The New Testament does not at all lend its sanction to the notion that the word 'saint' refers to a believer who has gone up on high. "The people of the saints of the Most High, are to take the greatness of the kingdom under the whole heaven." Saints constitute the Church militant. This epithet refers especially to God's work in us. It intimates that we are his, not our own. Just in the measure that our whole being is made over to Christ to be used by him for his own purposes, are we saints. The one unquestionable thing, about which there is no room for difference of opinon, is that believers are saints, are holy. Sanctification does not come after justification, but when we receive Christ for the pardon of our sins we receive him also for victory over sin. Faith in Christ means the surrender of ourselves to Christ, and it means the advent of the Holy Spirit to take the direction of our moral and spiritual nature. Our very baptism declares, according to Paul in Romans, vi. 4, that we are to walk in newness of life. Let us then come back to the Scriptural conception of the matter, and have it understood that a profession of religion is a profession of holiness. We belong to Christ, so far as we are delivered from sin. Sin shall not have dominion over you. This is the victory which overcometh the world, even your faith, which claims and obtains the mighty power of Christ for the subjugation of all sin. Know ye not that ye are the people of God, and that the Spirit of God dwelleth in you! If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.

Many have the idea that it is a mark of vain-glory to speak of oneself as holy, and others who know better, defer to the common opinion so far as to avoid speaking of themselves thus. But holiness cannot really have place in us until we have altogether renounced the idea of personal goodness and recognized our irremediable depravity. By the grace of God, I am what I am, said the apostle Paul; and it is for us to use the same language. Our holiness is simply the activity of the Holy Spirit substituted for our own activity. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, whatsoever thing in us is admirable, is the fruit of the Spirit. Not I but Christ liveth in me. It would be absurd for a man to boast of gravitation; to say, I have been so many years in the world without ever getting detached from the surface of this globe, without ever dropping off. Well, that would not be more absurd than for a man to say I have by my own spiritual power kept myself in the paths of righteousness.

There is this inconvenience, that the world has its dictionary and Christians have theirs. In our Bible dictionary we learn that holiness is something that a man receives when he believes on Christ. If any man be in Christ he is a new creature; a new creation. He that caused light to shine out of darkness, hath shined in our hearts to give the knowledge of the glory of God in Christ Jesus. But the world defines holiness as that which a man works out for himself, by prayer, study, effort, hard spiritual warfare, watchfulness &c. &c. The world makes haste to bring oxen with garlands, to offer at the shrine of holy persons. Now Christians, using language according to their definitions, are understood by the world in accordance with the definitions given in the world's dictionary. Christians should bear this in mind, and be careful to tell the facts of their own moral bankruptcy and spiritual impotency when they speak of what the grace of God has done for them and is doing. Some say, It is enough for the life to speak and declare what God has done for us. But that is just what the life will not do; it tells the world what a good man you are, and bids the world admire you, unless you supplement its teachings by telling plainly what you are by nature and what God hath wrought in you by his Spirit.

REMINISCENCES. CCXI.

Extracts from Note-book. Bombay, 1849.

April 2. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. This is addressed to all who mourn for Jerusalem, that is who mourn over her decadence, barrenness, corruption; who pray with many tears night and day for her sanctification and glory. If any one has an interest in this promise, I have. God engages that I shall see my desires realized. I shall be comforted, and not merely through spiritual blessings bestowed on myself, but shall be comforted in seeing the beauty and glory and amplitude of Christ's kingdom; I shall be comforted in Jerusalem. Throughout this chapter we see that just before the latter day glory, there will be two classes, viz., the few who are the travailing Zion, and the non-travailing main body of the church.

April 4; Jas. 1: 4. But let patience have her perfect work that ye may be perfect and entire wanting nothing. I observed lately the growth of a plaintain leaf. Another leaf sheltered it from the wind, while it was growing. It shot up all folded in upon itself, that it might not while yet immature, be exposed to injury. It shot up higher and opened a little at the top like a trumpet. The next day it was all in tatters. It had been desirous of seeing and exhibiting its own glory, and had expanded at the top before its lower extremity was capable of expanding. I learned a lesson from it, that of the text.—Yet there is no trial of faith severer, than this necessity of waiting day after day, week after week, the fulfilment of those promises in which we have trusted. To all others, my faith on these promises seems extravagant; and nothing whatever appears in my life and fruitfulness to show that God is any better pleased with my faith than with their unbelief. But here is the noblest triumph of faith, viz., like Job, to trust, in opposition to all the apparent dispensations of God, and

exalt his word above his providence.—But in justice to God, I must admit that although I have no external visible response from heaven, and my days pass in sheer unfruitfulness, yet I have day by day an earnest of that which is to come, in the blessing bestowed upon my own soul. And the longer I have to wait, the more my faith is increased, because God thus feeds it day by day. My faith in the blessings of a coming Pentecost is far stronger than it was in December.

John 14, 2. In my Father's house are many mansions &c. Whose house are we, says the apostle in Heb. 3б. The body of believers from the foundation to the end of the world, are the house of God, the place where his honor dwelleth. In this house are many departments, various in glory; in 2 Cor. 3, the superior glory of the Christian mansion compared with the Jewish is set forth. I go to prepare a place for you, that is, I go that the Spirit may come, and that you may enter into this higher mansion. But the Apostles, sought something higher still; and they sought it in following Christ. We pass from glory to glory, from mansion to mansion, as we become more and more conformed to the Son of God. I feel the force of the expression, many mansions. How many successive phases of glory have I passed through; and I know that there are many yet to come, utterly transcending the things that have been. Christians do not understand one another because they are not in the same mansions. The more advanced understand all; but the others do not understand them.

April 9. The true idea of patience, as the word is used in the N. Testament, is, the maintenance of desire, hope and expectation, until the blessing arrives. Some suppose they are patient when, ceasing from their earnestness of desire, and giving it up as a thing that may come or may not, they settle themselves comfortably down where they are. Patience in Scripture, does not relate to suffering merely, but includes perseverance. That is true patience that will not renounce one jot of the desired blessing, but perseveres and importunes and struggles, until it is attained. And the trial of patience is one of the greatest trials,—wherefore the Apostle says, The signs of an apostle were wrought among you in all *patience* and signs and wonders and mighty deeds. The only things we are to renounce are the things of this world, and we are to continue renouncing them, even though for a while we obtain not the unsearchable riches for which we renounced them. True patience reveals itself in the highest activity, sustained unto the end.—True patience prays always with all prayer and supplication in the spirit, watching thereunto with all perseverance. But in all things approving yourselves as the ministers of God, in much *patience* &c.

"Ye have need of patience that after ye have done the will of God, ye might receive the promise.—Having done the will of God, we expect the promised blessing immediately; but it pleases God to make a peculiarly severe trial of our faith, just then.

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." How great the honor here put upon this Christian grace, as though it were the crowning excellence.—If perfect in that then are we indeed perfect.

"Let us *run* with patience the race."—The only notion many have of patience, is that of sitting down. We see how different the Apostle's idea was. He has drawn it out at greater length in the 3d ch. of Philippians.

Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy. Such is always the final manifestation of God to those who wait for him in the way of his commandments, and who say, though he slay me, yet will I trust in him, and who refuse to believe his providences against his word, or their own sense against it. Their faith will be justified and the Lord will appear to them at length more pitiful and merciful than they ever supposed. It is good always to remember that the seal of the Lord is thus.

Heb. 6. and 5. "And so after he had patiently endured, he obtained the promise." Perhaps it may appear that prompt and immediate answers to prayer come in the early part of our course, being the sort of food our faith then requires, and because there is so little faith and capacity of patience in us; but as our faith is strengthened the trial of it is proportionably strengthened; for if there is no proportionate trial of it, how can its strength be made manifest. God delights in our faith and would make it manifest, therefore he delays answering our prayer.

The true way to become meek and lowly, is to derive all one's happiness from God. Then if men show us respect or contempt or hatred, we shall find no difficulty in bearing it with all meekness, for we will feel that we have sustained no loss. If I am ruffled by the treatment of men, this will be an indication that I am dependent somewhat on them for my happiness.

April 11. Numbers 9, 22. Whether it was two days or a month or a year that the cloud tarried upon the tabernacle, remaining thereon, the ch. of Is. abode in their tents and journeyed not. My purpose is by the grace of God, to do in like manner. To-day completes 40 days that I am in the wilderness, lost to the world as my Saviour was, and tempted by Satan but blest by God. How much longer it may please God to withhold that for which I tarry, I know not. He that hath given me the strength hitherto, will give it me unto the end.

Rev. 16, 15. Blessed is that keepeth his garments, lest they see his shame. That is, there is a day coming when the flimsy and scanty garments of our present piety will be seen as they are. The true standard is to be manifested, and those who now walk in honor, in the churches, apparently clothed, will be terrified to see their nakedness; for behold, says he, I come as a thief. He that will keep his garments in this day, he that will continue a true and faithful Christian, must make haste to put on a great deal more of the Lord Jesus Christ. That which is considered clothing among the Hindoos is considered nakedness among Europeans.

NOTICES.

Baptist Church, Bellasis Road, (opposite the Byculla Club.) *Pastor*—The Rev. William Bell, M. A.

Hours of Service.

Sundays—7-30 a.m., and 6 p.m. Wednesdays—7-30 p.m.

Received for Carrington School, Allahabad, from T. H. S. 35; Mrs. Captain H. 5; F. W. H., 41-12-0.

Received for M. E. Church Building-Fund, from L. E. F. Rs. 5; R. G. 2; E. M. 2.

Received for Gospel Hall, Picket Road, from Miss T. (jewellery) Rs. 8; visitor, 1½; G. B. 10.

Thursday next, the Queen's Birth-day, being a general holiday, there will be an All-day meeting in Grant Road Church from 10-30 a.m. to 3 p. m., and at 7-30 p. m. Confession, praise, prayer, exhortation, consecration. All are invited.

Epitome of News.

Saturday, May 12.

—C. H. M. in the *Record*:—It is, I fear, somewhat presumptuous to call in question a statement of a F.R.A.S.; yet I cannot forbear saying that in my humble opinion the Rev. Percival Fothergill has found fault without just cause with Mr. Fausset's argument respecting the present population of the earth, if, as stated by the lecturer at York, man has existed thereon at least 50,000 years. The natural increase of the human race is a fact, not a supposition merely. Mr. Fausset's estimate that population doubled itself in every 500 years was a very low one. And if the men of science assert in answer that from some cause the law of increase was interfered with in those past ages, it is for them to show us what the causes were, and to give us for proofs facts, and not suppositions. The *onus probandi* lies with them to show that the natural law of increase did not, or could not, operate then, as it has since Adam. I think Christians have as much right as the scientists to ask for facts and not suppositions. Mr. Fausset might, I think, have strengthened his argument this way—viz., If man has existed on the earth 50,000 years, what a multitude of generations must have passed away in that long period of time! What incalculable millions of millions of millions of men and women must have lived, died, and been buried! Where are their bones? The bones and exuviæ of saurians and fishes of far remoter ages are found in great abundance. Hundreds of tons are yearly made into manure. Where are the bones of the myriads of the pre-Adamite men and women?

—Mr. Buck, an old gentleman of Susquehanna, Pa., says he knew Joseph Smith, the founder of Mormonism, and remembers the prophet's attempt to repeat the miracle of walking on the water, having built a submerged walk in the river. Somebody cut a section of the planking the night before, and the impostor barely escaped drowing.

—The *Lissan al Hal* of Beyrout, of January 29th, and other Arabic periodicals, have announced that the Sublime Porte has given permission to a native Company, comprising the brothers Sursook (who farm a large portion of the great plain of Esdraelon) and other Syrian notables, to carry a line of railroad from Acre to the Jisr of Mejami'a on the Jordan, some seven or eight miles below the place where it issues from the Sea of Galilee, and thence through the Hauran to Damascus. The firman authourizing the undertaking and granting a concession (of what nature the *Lissan* says not) for ninety-nine years, has already been obtained, and it is expected that the work will soon begin. Should the project be successfully carried out, there is much reason to believe that as the country becomes more and more opened out to agricultural and industrial enterprize, Beisan will rise again and become an important commercial and manufacturing centre; for besides its advantageous situation, on the natural highway from the Northern East Jordanland to the seaboard plain at the Bay of Acre, and also to Southern Palestine and Egypt, its water supply is abundant and sufficiently powerful to move all kinds of machinery at little expense.

—*Times of India*; Lahore: On Wednesday night Veterinary Surgeon Gouldsmith, Royal Artill., was found dead in the station swimming bath at Sealkote. It is supposed that his death was the result of an accident, but the matter is under investigation.

—Mr. Joseph, permanent way-inspector, has been tried at Mhow for causing the death of a Native by violance and has been sentenced to a fine of Rs. 200 and 2 months' imprisonment.

—*Bombay Gazette*; Colombo, 11; The B. I. S. N. Co's Str. *Kerbela* while being piloted into Trincomalee harbour to-day, struck a reef and was beached. The cargo was discharged.

Monday, May 14.

—*Bombay Gazette*: Salvationist demonstrations were held last Saturdaty evening in the vicinity of the Boree-bunder railway station, it being the occasion of the opening of the newly-erected "barracks." As a prelude to the inaugural ceremoney, a procession with band by

special licence, but with no colours, was formed at the tent opposite the Market. Headed by Major Tucker, and followed by a large and motley crowd, the Salvationists marched in silence along the Esplanade Cross-road and into the Cruickshank-road. On entering the latter thoroughfare, the band struck up an accompaniment to the singing which was maintained till the "barracks" were reached. That the processionists were the centre of attraction was inevitable, owing to the strange costumes they donned. The procession included a Gosain or Fakir (Major Tucker), a Maulvi (Honeybun), a Parsee (Fido), and a Jew (Barton); while Miss Thompson and Miss Cassidy respectively represented Mahratta and Parsee ladies. Mrs. Tucker, in her white dress, was a nondescript. Mr. Cousins as a Koli or fisherman, wearing a tall red cap and a blouse peculiar to that class, Mr. Jones as a Memmon, and Sugand Vishnu as an Arab were especially distinguishable. The motive which prompted the Salvationists to assume these fantastic costumes was to interest the natives, with the ultimate object of converting them. That they succeeded in accomplishing the former there can be little doubt, but whether they will be as successful in effecting their conversion remains to be seen.

The baracks of the Army are a very simple structure consisting of a tiled-roof supported by posts and surrounded with boarding. They adjoin the wall of the G. I. P. Railway, nearly opposite the School of Arts. The whole "fabric" measures seventy feet by forty, and can conveniently accommodate about 800 or 900 people. The means of ventilation are not altogether perfect, as was made manifest on Saturday evening, when the heat was almost unbearable. It is interesting to know that the work of erecting the shed was performed without any extraneous help by an Armenian private of the Army and a couple of his comrades, the time occupied in the work being about three weeks. The reason why a more substantial building was not erected is that, according to the conditions under which Major Tucker has leased the site, he may be compelled to pull it down within forty-eight hours' notice.

—The Queen's birthday will be kept in India on the 24th May.

Bombay Gazette: We hear that the unfortunate shooting affair which occurred at Mouze Wani, in the Collectorate of Rutnagherry, a few days ago, has been compromised in a manner that gives satisfaction to all concerned. At first it was believed that the peon whom Mr. Hewett had shot had sustained injuries of a serious character. Fortunately, however, he made rapid progress towards recovery, and he was sufficiently convalescent to be discharged from hospital within twenty days. Therefore the matter became one of "hurt"—not grievous hurt. Under these circumstances the Magistrate sanctioned a compromise by which Mr. Hewett would pay Rs. 200 to the peon.

—A Mahmedan has been made Sheriff of Calcutta, for the first time.

—The *Daily News* publishes a letter from its special correspondent in Armenia, giving information respecting the state of the country, collected on the way from Trebizond to Erzeroum. On every side are signs of the decay of Ottoman rule. Even the Turks themselves admit that the dynasty and its system of government are doomed. At every spot where the correspondent halted he heard, he says, the same story from Mussulmans as well as Christians of increased poverty since the war, accompanied by increased burdens of taxation. The tax-collector extorts the last farthing, while the debts incurred by the Government with the peasantry for war supplies remain, and will ever remain, unpaid.

—Lieut. C. Noble, 5th M. I. out after tigers, shot himself in the foot. He was taken to Chanda, medical aid summoned, but only on the 7th was it available. His leg was then amputated, but he died within two hours.

—*Ch. Miss. Intelligencer*: It is not often that one of the Society's students at Islington withdraws voluntarily after completing his course, either before sailing or shortly after reaching the mission-field; but in such a case the Society expects that the cost of his education and maintenance be refunded. As a matter of fact this is rarely done—no doubt from inability; and when it is done, and much more than done, the circumstance ought to be recorded. The Rev. J. B. Wheeler was educated in the C. M. College, and was in India for some months in 1861, after which he retired. In his case, however, there was no claim, as his resignation was on account of health. Yet at various times he has paid sums amonnting to 315*l.* on account of the expense incurred upon him; and now he has transferred to the Society stock realizing 673*l.*, making a total of 988*l.*, which is a much larger sum than all the Society's outlay, including passages and outfit. It is needless to say that the Committee have received the gift with peculiar satisfaction.

P. S.—Sence the foregoing was in type, we observed with much regret the death of Mr. Wheeler, on March 14th.

—Same: At Lucknow, on Christmas Day, a Hindu who heard the G spel twenty years ago at a mission school was baptized, with his wife and three children, by the Rev. G. B. Durrant. This man had more than once made up his mind to be a Christian, but had drawn back. The death of two of his sons of cholera last summer was sanctified to his full conversion.

The Rev. Bernhard Maimon has arrived at Bagdad, and begun work in that historic city with much zeal and hope. The Rev. T. R. Hodgson, of Japalpur, who was to have joined him ere this, is returning to England first under medical orders.

Letters have been received from Mr. O. Flaherty and Mr. Mackay in Uganda, up to August 10th. The five baptized converts were going on satisfactorily, and others were asking for baptism. King Mtesa continued friendly. Mr. Hannington and his party were still at the south end of the Victoria Nyanza on November 19th, waiting for their boat, but hoped to cross over soon.

Tuesday, May 15.

—*Times of India*; Calcutta, 14: The British India steamer Chinsura, which left here on Saturday for coast ports and Bombay, is ashore off Galle Point. The second officer fell overboard and was drowned.

—Telegraphic communication between Zanzibar and Mozambique has been restored.

—According to the Lahore paper the Ameer of Afghanistan has been emulating the example of the Nawab of Junaghur, the latest news from the frontier being to the effect that 132 heads of Shinwaris killed in the recent fight have been taken to Jellalabad, by the Ameer's order, and are to be piled up in the form of a minaret.

—Home paper: On the 24th ult. at the City Terminus Hotel, Sir Richard Temple presided over the annual public meeting in connexion with the Baptist Missionary Society. Of all the Protestant denominations, there was not one which, according to its means, numbers, and opportunities did more than the Baptist denomination. India presented the greatest of all fields for missionary exertions, even greater than China—for India was at least as great as China as regarded numbers and population and was greater as regarded our moral responsibility before God and man. This was the country which of all others we were bound to enlighten with religious truth. In India it was a happy thing that all the various Protestant denominations were acting together in brotherly sympathy. As to the progress of the missionary work; it could be measured by hundreds of thousands of persons in the great field in India. The missionaries were inspiring confidence, not only among the masses, but were doing wonders among the upper classes, and leading them to look to true religion, and abjure the superstition of their fathers. Not only was enlightenment thus spreading among the men and youth of India, but the women and girls of all ages were rapidly emerging forth into the light; and within the next generation the great moral movement would be the spread of female education. Having commended to the ladies present the work of the Zenana Mission, he said that prtiots might be sure that the mission work was raising our national repute. Other speakers then addressed the meeting.

—Prince Batthyany died under painfully sudden circumstances at Newmarket on the 25th ultimo. The deceased nobleman had on the previous evening entertained the Prince of Wales and some other gentlemen at dinner, and appeared in the usual health on the 25th, but shortly before the race for the Two Thousand Guineas, as he was standing in the reserved enclosure for members of the Jockey Club watching the numbers being hoisted for the big race, he suddenly fell forward on his face. He was quickly raised by the bystanders and carried into Messrs. Weatherby's office, and Dr. Sibbell and two other medical gentlemen at once went to his assistance, but their offices were unfortunately of no avail, and life was pronounced to be extinct, death being attributed to apoplexy.

—A fire took place a few days ago in the village of Yawutnen, near Oomraoti, when two hundred houses were destroyed and thirteen persons burnt to death.

—*Madras Mail*: On Wednesday last, while the large wooden car of the Streeparambatur temple, containing the idol Oodayavas, was being dragged in procession through the streets in the above village, two natives were accidentally killed and one severely wounded, by the wheels of the car passing over them. The wounded man was conveyed to the hospital for treatment.

—*Bombay Gazette*: About a fortnight ago some two hundred persons from Worlee and Bandora went on a pilgrimage to Jijoorie. When they had arrived at Panwell on the return jorney, cholera appeared among them. Three persons were attacked, of whom two died. A woman of the party was brought suffering to Bombay, where she died. On the arrival home of the Worlee contingent, twelve were attacked with cholera, and of these eight died. All the cases at Worlee occurred among the Jijoorie pilgrims.

—*Overland Mail*, Apl, 27: M. Michel Masson also died in Paris on April 24, in his eighty-third year. He was successively a dancer, a waiter, a shopman, a journeyman lapidary, and a journalist. At twenty-nine he became a novelist and dramatist, some of his later plays having a considerable run. At the age of seventy-three he married a cousin, Mdlle. Clemence Hading, stepsister of the actress Mdlle, jane Hading, and about the same time was seized with a passion for Chinese. He leaves in manuscript a voluminous Franco-Chinese dictionary. Within the last three years he had two attacks of paralysis, and twelve months ago his wife died leaving a little girl. M. Masson was the *doyen* of the Society of Men of Letters.

—*Indian Witness*: We are very sorry to hear that the Rev. J. S. Janvier, the oldest Hindustani Methodist preacher in India, has been stricken with blindness. He began to preach thirty years ago, and joined Dr. Butler when he entered Rohilcund a few months before the Mutiny. He is still able to preach effectively, but is led into the pulpit by the hand. Dr. Butler will probably be in India a few months hence, but his faithful comrade will see him no more. They both escaped through great perils from Bareilly in 1857.

Wednesday, May 16.

—*Bombay Gazette*: There is at this moment a glut of traffic on the G. I. P. Railway; and

for some little time the rolling stock of the Company has been inadequte to meet the demands made upon it. The greatest deficiency is with regard to engines, the locomotive plant being unable to drag the freight which is ready for conveyance to Bombay. At this moment it is reckoned that not less than 50,000 bags of grain are lying at roadside stations awaiting means of transport to the port of shipment.

—We learn from the same that the long-delayed substitution of a new bridge for the present Byculla bridge is to be commenced at once. The tramway lines will probably be extended to Parell.

—Alexandria, 14: "Owing to sudden increase of cholera at Bombay, Sanitary Board declared Bombay contaminated, and quarantine in proportion to duration of voyage is imposed from to-day according to published regulations. Aden advised."

—Ismaila, 15: A fire has broken out on board the s. s. Singapore at the Cavaletto (*i*) station in the Canal. The cargo has already been partly destroyed, but the mails and passengers have been saved. Assistance has been forwarded to the steamer. The fire is still ragiug.

—The Alexandria correspondent of the *Times of India*, after speaking of the disturbances at Port Said between Greeks and Arabs, says: It is incomprehensible that Lord Dufferin should write that "the moral agitation excited by recent events has disappeared," and that "the material tranquillity of the county is absolute from one end to the other." The country is sullenly tranquil because there are still 8,700 British troops in Egypt, but I will undertake to say that if we were to awake tomorrow and learn that these troops were to be withdrawn, there would be few Europeans left in the country by the end of May.

—*N. Chr. Advocate:* That civilization has its disadvantages was probably never denied. An Indian of the Sioux nation has furnished a unique illustration of this hapless fact. He informs the Department of the Interior at Washington that he has taken to the white man's ways and has been chopping wood for his wife. Like the white man, too, he has been making careless strokes and one of these sent a stick flying against his face, causing the destruction of his right eyes. His unsophisticated narration of this sad occurrence virtually amounts to a reflection upon "the white man's ways" and he throws the responsibility upon the honorable Secretary of the Interior when he asks that a new eye—a brown one to match the surviving left one—be sent to him for insertion in the empty socket. He says nothing about pension but suggests that a cane would be acceptable. So this unfortunate Sioux it not to be daunted by a single mishap in his pursuit of civilization; he has learned wisdom by experience and now purposes to seize civilization by the smooth handle. And his wife ——— he will probably follow "the white man's ways" in giving her the fullest liberty in the matter of providing fuel.

—*Record*: The doctrine upon which the legal offence of "maintenance" is founded is, perhaps, less understood than any other law still extant. It is, however, probably destined to come much more frequently before the Courts, if the decision of Lord Chief Justice Coleridge is upheld on appeal. The result of that judgment is that Mr. Newdegate has to reimburse Mr. Bradlaugh all the cost and expense to which he has been put in the action Clarke *v.* Bradlaugh. Since the plea that a man has an interest in seeing the law of the land obeyed has been held to be bad, it seem to follow that anyone helping any other person to obtain redress, by providing the funds to carry on an action, is guilty of "maintenance." It is easy to see in how many cases this will work grievous hardship. Unless this decision is reversed, indeed, it will be more than ever difficult for the poor suitor to assert his rights.

Thursday, May 17.

—*Times of India:* It is a legitimate function of the Press in India to discredit any bad policy with a view to induce the Government to change that policy. But Native editors would do well to remember that there is no sense in continual carping and cavilling at Government merely because it is the Government; on the contrary, there are occasions when it becomes the duty of the Press to give all the support it can to the Government. The measure of the value to our European rulers of the utterances of the Vernacular Press is the degree of accuracy with which it reflects the opinions actually held by intelligent and experienced Natives. Whether the benefit thus derived by the ruling race is commensurate with the evil caused when constant vituperation ends in discrediting European officials in the minds of those persons who are within the range of the influence of these papers is a different question altogether.

—Same; Mhow: The abkhari contracts of Mhow and Indore with the surrounding villages were sold by public auction in the latter part of April, in the presence of the cantonment magistrate and the Minister of H. H. the Maharaja Holkar. This year the Government are fortunate (?) in receiving Rs. 1,74,800 from the contracts. Dalals from different parts of the country, including Poona, Bombay, Ajmere, &c., assembled here on the occasion.

—The *Surat* left Aden for Bombay, with Enghish Mails, Thesday, 5 p. m.

—A branch of the Church of England Temperance Society is shortly to be established in Calcutta. The movement is supported by the Bishop of the diocese, who has contributed Rs. 1,000 of the Rs. 5,000 required to set the scheme going. In order to make the Society self-supporting it is proposed to open large coffee, reading and entertainment rooms in connection with it, in which games of various descriptions, including billiards, penny readings, concerts and other entertainments will be permitted at moderate charges, and every effort will be made to render the institution attractive to the classes for whom it is intended. The religious element, we learn, will not be allowed to intrude itself into what is intended to be a place of recreation and amusement.

Friday, May 18.

—*Bombay Gazette;* Calcutta 17.: Telegrams from Cachar give serious accounts of floods in that portion of Assam. The bazaars and stores have all been washed away, and those that have saved themselves from drowning have to face starvation. The floods are of unprecedented severity. The water has reached the housetops, and is still rising. Steamers and flats have been telegraphed for to save life, and thousands of maunds of rice and other grains are being sent on by them.

—Same: Miss Pigot, Lady Superintendent of the Scottish Mission Schools here, has brought an action against the Reverend W. Hastie, Principal of the General Assembly's Institution, claiming substantial damages in consequence of the defendant having written certain defamatory letters reflecting upon her moral character to the home mission. The case was fixed in the High Court for settlement of issues to-day, but was postponed for one month, when the final hearing takes place. The plaintiff is represented by counsel, and the defendant conducts his own case. Much sympathy is felt for the lady.

—Deaths last week, 469. By Cholera 25.

—It is stated that the P. and O. Company have contracted for two new steamers of 5,000 tons each, which will develop a much higher rate of speed than those now running, and in many respects be a still further improvement on their already magnificent fleet.

—An important discovery of Roman coins has just been made on the estate of the Earl of Darnley, at Cobham Hall, near Rochester, where in digging up the roots of a tree a short distance from the hall, the workman came upon a large earthenware jar, which was found to contain a quantity of Roman coins in bronze. The coins, which number between 800 and 900, mostly bear the date of the fourth century, or about 100 years before the Romans left Britain and are chiefly of the reigns of the Emperors Constantine, Constans, and Constantius. It is worthy of note that many of the coins bear the *labarum*, which was the first emblem of Christianity adopted by the Emperors. The spot where the coins were discovered was near to the old Roman Watling-street, which ran through Cobham Wood towards London and the interio of the island.

—The sum subscribed to the European and Anglo-Indian Defence Association now amounts to upwards of Rs. 98,000.

—A correspondent of a Madras paper gives the following description of the accident which occurred at the annual festival in connection with the Vishnu Temple at Sreeperumbudur on the 9th instant:—It would appear that Mr. Prakasam Naidu, the Tesildar of Conjeveram, was proceeding close by the huge car, when snddenly his spectacles of gold slipped and fell down. Mr. Prakasam at once went down to pick them up, but the car moving mean while, his toe was literally smashed under the wheel, and some other parts of the body received bruises. Several persons immediately helped Mr. Prakasam to get out, and in so doing some fell down under the car and received severe wounds. The Village Munsiff and another received such severe shocks that they died some time after. Others are being treated in the Local Fund Hospital, and it is hoped that they will soon recover.

Selections.

SOME NOTEWORTHY ENGLISHMEN.

BY W. H. MILBURN. D. D.

Thomas Carlyle.

I was long puzzled by the weird music of his talk, running through the cadences of a recitation until I found that it was a tone old in Scotland as the Reformation; that John Knox and all the great preachers down to the last century chanted or intoned their sermons as well as their prayers and readings from the Scriptures. While you will hear the same rise and fall in the voice of many an earnest Scotchman when he is under the spell of strong emotion, Carlyle's melody in spoken words was probably more nearly like that of John Knox in his impassioned sermons than that of any Scotchman who has breathed since the day of the fiery-hearted saint.

When the weather would not allow us to sit in the open air our talks were in the little dining room—first floor front—and in later years in Jeannie's drawing room on the floor above, furnished and beautified by her rare taste and ingenuity; and although a tiny room in a poor little house, he thought it the prettiest in the world. There were three small windows looking to the west; about the room were a few pictures and a great many engravings of the best quality, some very rare; on the right of the fire-place stood open bookshelves, on which were the writings of many of his friends, presentation copies from Ruskin, Emerson, Dickens and others. In front of the grate stood his easy-chair, to which was fastened a book-rest; and there in his latest years he sat for many hours each day greedily devouring new and old volumes which he could not hold in his nerveless hands, both of which had been paralyzed by the use of the pen. When by his incessant labor the right hand lost its cunning he learned to write with the left and at last that too become useless. The book he read was placed on the rest and he turned the lesves with a paper knife. When I first knew him, he was a little

over sixty. He gave you the impression of a man above the middle hight, gaunt yet well-knitted and firm on his feet. His head was massive as Webster's and covered by a mass of unkempt iron-gray hair falling over his noble forehead. The eyes were deep-set, but shone at times like diamonds in a dark place, and again seemed misty with unshed tears.

As I was introduced by an old Scotch friend his manner was from the first cordial and by reason of my blindness, at times became almost tender. No one has ever handled me with greater consideration and kindness than did Mr. and Mrs. Carlyle; and his friendly attentions continued through our last meeting, which was only two or three years before his death. I have, therefore, no experience of the brusqueness of which so many people have complained. I have seen him cholerio; have heard him pour forth a passionate flood of objurgation when his wrath against cant and pretense—all forms of hollowness and insincerity—seemed terrible; but he always returned to the level of kindly human feeling, and the glancing light of his humor followed and relieved his diatribes as a clear setting sun after a stormy day. If his fierce invectives threatened to become obsteperous when Mrs. Carlyle was present, she would with exquisite tact and sweetness, with a touch now and then of quiet satire, bring him to himself and then would follow a burst of his chest-heaving laughter.

He wrote as he talked; and if the quaint melody of his voice with its wide variety of inflections and modulations could only be put into the page, and his deep, hearty, sympathetic laugh be added, you could hear him talk in the long involved sentences and the outlandish phrases of "The French Revolution, a History" or "or The Life of Frederick."

Without the contagious influence of that laughter and the strange spell woven by his Scotch monotone no one can thoroughly appreciate nor indeed understand the character and books of the John Knox of the nineteenth century. A Scotchman who, almost oblivious of the blessed Christian cycle in which we live, seemed to find himself a contemporary of Job, of Gideon and Sampson; and had far more of the fire and inspiration of Hebrew judges, poets and prophets than of the grace and truth of Him by whom the world must be redeemed.

Here is an illustration of his wonderful memory even when he was past two or three and four score years. Once as we sat in the drawing-room something called up the name of Toussaint L' Ouverture and I asked him to give me some account of that remarkble man. He began at once with Toussaint's earliest appearance in history, outlined his career, sketched his character, gave names and dates with absolute precision, mentioned his authorities in passing and discoursed for an hour in so vivid and picturesque a way that you would have supposed him to be reading from one of his inimitable but unpublished books. I know of nothing in the "French Revolution" or "Frederick" more characteristic and brilliant than was that analysis and portraiture of the ill-starred negro. When he finished I asked how long it was since he had read about him. He answeaed: "Not a word in more than forty years." When I spoke of this marvelous power of recollection in old age, he told me that he had lately been reading a book about Goethe consisting for the most part of letters between the poet and a Berlin friend, a society man. He had not the slightest recollection while reading that he had ever seen it before, but on reaching the end of the socond large volume found, to his amazement, that the last blank leaves were filled with notes he had made when reading it in 1835 or 1836, at the time of its publication. He added; "It was all about balls, parties, theatres and operas, court dresses and dancing, matters not of the slightest concernment to me nor, I should think, to any son of Adam. and therefore I did not remember a word of it. It was a side of Goethe not pleasant to contemplate, and had I not been an old man with nothing else at the moment to read should not have wasted my time upon it as I did at the first only to forget;" a curious illustration of that law of the memory by which it follows the bent of our moral nature. We recollect the things which are of real interest to us; our remembrance tells what we are.

Here is a specimen of his talk in 1857 when, as was our wont, we sat in the pleasant little garden, the long, long Summer twilight slowly fading, the stars—"those street-lamps in the city of God"—coming out one by one to flash their rays through the deep serene vault and the noise of London, which all the day had smote remorseless on the ear like the storm tossed surges on a rock-bound coast, was now hushing itself to silence and in the distance sounded only as the rippling tide on a sandy beach. Our conversation turned to the burning of his "French Revolution,"

"A sad story enough," he said "and one that always makes me shudder to think of it. I had finished the first volume of the book called The French Revolution, a History; and as it lay in manuscript, a friend, (John Stuart Mill) desired that he might have the reading of it and it was committed to his care. He professed himself greatly delighted with the reading and confided it to a friend of his own (Mrs. Helen Taylor, who afterwards became his wife), who had some curiosity to see it as well. She sat up, as she said, reading it far into the we e sma' hours of the morning and at length recollecting herself, surprised at the flight of time, laid the manuscript carelessly upon the table and hied to bed. There it lay, a loose heap of rubbish fit only for the waste-paper basket or for the grate. So Betty, the house maid, thought when she came to light the library fire in the morning. Looking round for something suitable for her purpose and finding nothing better, she thrust it into the grate and applying the match up the chimney with a sparkle and a roar went The French Revolution, thus ending in smoke and soot, as the great transaction itself did more than a half century ago. At first they forbore to tell me the evil tidings, but at length I heard the dismal story and I was as a man staggered by a heavy blow. Oh it's terrible when you have been struggling for months and years with dim confusion and wild anarchy; when all about you is weltering chaos and unbroken darkness, and you have at length gained some victory and built a highway that will bear the pressure of your own foot and perhaps the feet of generations yet to come and the morning has dawned and you can see some way at last through the realm of Limbo, suddenly to find that you are in the centre of pitchy darkness in the whirl of commingling elements and that Erebus has come again.

"I was as a man beside myself, for there was scarcely a page of manuscript left. I sat down at the table and strove to collect my thoughts and to begin the work again. I filled page after page, but ran the pen over every one as it was finished. Thus was it for many a weary day, until at length as I sat by the window down-hearted, despairing, my eye wandered along over acres of roofs; I saw a man standing upon a scaffold engaged in building a wall—the wall of a house. With his trowel he dashed a slosh of mortar upon the last layer; then brick after brick was laid in this; he struck each with the butt of his trowel as if to give it his benediction and farewell, all the while singing or whistling as blithe as a lark. In my spleen I cried: 'Poor fool, how canst thou be so merry under a bile-spotted atmosphere with every thing rushing into the regions of the inane?' Then I bethought me and said: Poor fool thou rather that sittest here whining and complaining! What if thy house of cards fall! Is the universe wrecked for that? The brave man yonder builds a house that will be a home perhaps for generations. Men will be born in it, wedded in it, buried from it, the voice of weeping and of mirth will be heard within its walls; may happy true value, prudence and faith be nursed by its hearth-stone. It will outlast—the work the mason is doing—many a sounding reputation, and peradventure be of more value to the world than the feats of some so-called men of genius. Man, symbol of eternity imprisoned in time! It is not thy works which are all mortal, infinitely little; the greatest no greater than the least, but the spirit in which thou workest only can have worth or continuance! Up then, at thy work and be cheerful.'

"So I arose and washed my face, felt that my head was anointed and gave myself to relaxation—to what they call light literature—and I read nothing but novels,—the issues of the 'Minerva Press.' I was surrounded by heaps of rubbish and chaff: I read all the novels of that person who was once a captain in the royal navy—and an extraordinary ornament he must have been to it, the man that wrote stories about dogs that had their tails cut off and about people in search of their fathers. And it seemed to me of all the extraordinary dunces that had figured upon this planet he must certainly bear the palm from every one, save the readers of his books. And thus refreshed, I took heart of grace again, applied me to my work and in the course of time the "French Revolution" got finished: as all things must, sooner or later in this planet."—*N. Ch. Adv.*

THE CONVERSION OF AN INFIDEL.

In the year 1865, there lived in W——, Wis., a man by the name of Thomas H——, an avowed infidel, who spurned the Bible, scoffed at religion, and despised ministers, absenting himself always from Church, and as much aa possible from the society of Christian people. He was one of the first settlers in this town, which consisted at that time of about fifteen hundred inhabitants. He did not use intoxicating liquors to excess, but was often in the gambling house, at the card table, where he indulged in profanity and jokes, with his many friends of like mind. In fact, he was to be feared and dreaded on account of his wickedness, as he was the leading infidel in the place. With all the above characteristics, he was also a blasphemer, and talked defiantly against the Lord of Heaven and earth.

He had thus lived past the age of fifty-two, when one day, riding alone in a lumber wagon, seated on a very high spring seat, he was arrested by the Spirit of God, and all of his past life came up in fearful array, and such a sense of guilt came upon him, that he could not raise his eyes. He stopped at a hotel a few miles distant, although it was early in the afternoon, wishing that he might meet with some Christian person, and get advice what to do in order to find relief; but finding no one to whom he felt free to tell his feelings, he stayed all night, losing some of his gloom while conversing with those present during the evening. Rising early in the morning, he proceeded on his journey; but as soon as he was alone again, his convictions returned with more violence that at first, and he wondered what he was going to do, when something said, Pray; whereupon he mounted on the wagon seat, kneft there high up in air, and began to cry to God for mercy.

After a while, he promised God that if He would relieve him, he would confess Christ before the world. Immediately his burden of guilt rolled away. He seated himself again and drove on, feeling much composed. He shortly reached his destination, a neighboring town. About the first man he met was an old comrade, with whom he was accustomed to sit at the card table, and who accosted him thus: "Come, Tom, let us go and have a game of cards." Oh, how that sounded in his ears!

—it was like a funeral knell. Of course he had lost all inclination to take any part in such sports, as well as to even desire the company of such as he had once enjoyed. So he got away as soon as possible, and was on his way home, which he reached that night, with a load of supplies for his hands whom he employed in a mill. His wife noted a change at once; but did not know what, as she was an ungodly woman.

The same week I called at their house. He sat there with his Bible, and apparently afraid to move out among business men. He broke the glad tidings to me in the following manner:—

"I am a changed man. The Lord has had mercy on me; I cannot be thankful enough" —and then related the above experience, and said: "I had a Christian mother, who prayed for me; her prayers are answered." He entered our church the next evening for the first time, (for twenty-one years he had refused to sit under the droppings of the sanctuary.) He confessed Christ as he had promised, and called the people of God his brothers and sisters. This, he said, was his last call; and sure enough, it proved so, for he received an injury soon after which caused his death.

The remarkable conversion of this infidel, shook infidelity in that town, and probably has saved many from its blighting touch. Some were converted through this instrumentality. The next spring he died in the triumphs of a living faith in Jesus.—*(Chr. Witness).*

CHRISTIAN, USE YOUR MIND!

BY PRESIDENT MERRILL E. GATES.

THERE is among Christians far too much feeble moaning over the lack of "growth in grace." Our prayer-meetings witness it. Too often it takes that most demoralizing form, a weak reiteration of the conviction that "something is wrong" in tho Christian's way of living, unattended by any definite effort to discover the error or sin, that so this lamentable state of affairs may be bettered. Many who do not give expression to such a feeling share in it none the less.

With God's strength pledged to supply our needs, this ought not so to be. Why is there not a steadier progress, a healthier and more constant growth in the life of most Christians?

One most potent cause may be found in the fact that too often we are not learning, by systematic prayerful *study*, to "*know* Him whom to know aright is life eternal."

What sublime emphasis that inspired declaration lays upon the *knowing powers*! What an exhortation to a sanctified, aspiring, intellectual life rings out in such texts! This life-giving knowledge is not of the brain alone; but in it the intellect and the heart, God's richest endowments to man, must go forward together. And voluntary intellectual effort must always have a share in its acquisition.

In brief, there cannot be a vigorous growth in Christian graces without growth in knowledge; and there can be no growth in knowledge without some intellectual life and effort. Our lack of growth in grace is to be charged in no slight degree to a culpable neglect of all direct study to *know* God's will.

We have no right to exhaust all our mental energies in the cares of business, or in professional duties, or in plans for family or social enjoyment. Our powers of mind, given us by God, should be daily consecrated to Him by their reverent direction toward the truths which have to do with Him. The definite, systematic study of God, of his nature, of His will touching us; the persistent direction of our attention to His law; the earnest effort, day by day, to attain to clearer and fuller conceptions of God and of the great scheme of redemption; these are duties always, yet how often neglected duties! The Bible abounds in exhortations which should impress upon us the absolute necessity of "knowing Christ," and "knowing of the doctrine," if we would be strong in righteousness and practical goodness.

"Yes," some one may answer! "but our Saviour expressly says: 'If any man will do His will, he shall know of the doctrine.' To *do* what is right is the main thing. Better be *at* work than be studying what your work should be."

In order to do what is right, we must first *know* what is right, however. Dwelling upon thoughts of God and duty renders stronger the power of conscience. We need to study carefully how to apply in our own daily lives the moral law, which the seeing power of conscience reveals to us. In no life does righteousness grow of itself, neglected, or against the choice of the intelligent will.

"What I say unto you, I say unto all: Watch!" Does that mean that we are to be restlessly uneasy and morbidly anxious lest death come upon us unexpectedly? Far from it. It is an injunction to us to see to it that, whenever death may come, it shall find us doing our Master's will. Can we imagine that we are obeying that command, unless we reverently and earnestly study day by day to *know* that holy will?

"But do you think that any one can live the Christian life with the head alone, by more study and without heart and feeling?"

Most certainly not. And here we see one of the countless proofs of God's knowledge of our needs and most gracious provision for them. Can our restricted, finite minds *know* God's omniscient wisdom? How hopeless the thought! But Jesus Christ is the "Wisdom of God." It is by the knowledge of a *Person* that we are saved. And the Person is such an one as cannot be known without being loved, But certainly we cannot love a character about which we know little or nothing. And in this case of the Perfect One, every added hour we give to the study and contemplation of His character and His life gives a new depth and a stronger impulse to our love. Love stimulates the desire for more knowledge. Added knowledge deepens and strengthens love.

Through all our daily living, then, there should run this unbroken line of *study*, to know God more fully, that we may serve Him more faithfully.

Many a Christian life is feeble and unsatisfactory, painful to him who lives it, and unhelpful, even contagiously depressing, or positively injurious to others, simply for lack of definite endeavor, day by day to know more of God—to arrive at the vision of new truth, and to put this truth into practice in relations of life and lives of effort which it has not hitherto touched.

"But is it not far more important to practice what you know than to be seeking new truth?"

It is always of infinite importance to do one's duty. To practice the truth we know is made by God Himself a condition of a larger and fuller knowledge of truth. And one truth which we do know and should daily put in practice is that it is the duty of every being to whom God has given an intelligent mind and soul, daily to use these God-given powers in the attainment of new truth, and of the highest truth, that which has to do with God and eternity.

Let us then, by definite study of God's infinite perfections and gracious purposes towards us, receive new life and strength into our souls. What is Christ in all his glory? What has he done as Saviour of mankind for us? All the knowledge of the wisest minds falls into its proper relations, when considered in the light of these all-important questions. And no impulse to work for Christ can be so strong as that which comes to every devout heart, as he comprehends more fully the richness and fullness of the answers God has given to these questions.

Truth about Christ is the food of the Christian. His very life depends upon this. If you are trying to live on food you took a year, six months, three weeks ago, what wonder you are weak?

"Tis life whereof our nerves are scant,
More life and fuller that we want."

The knowledge of the Truth is life. Our Saviour says: "I am the Truth and the Life." "I am come that ye might have life and that you might have it more abundantly." *(Independent.)*

THOMAS CARLYLE.

BY W. H. MILBURN. D. D.

OF course within the limits of this article it will be impossible to give more than one or two of his monologues out of the great stone in the repository of my memory. There was an interval of eleven years between my first and second visits to England. When in 1868-9 I again saw Mr. Carlyle, he had received the great shock of his life in the death of his wife, from the effect of which he never recovered, although he remained in the old house nearly fifteen years after her departure. While he was absent from home in the Spring of 1866, delivering his memorable address as Lord Rector of the University of Edinboro, she died in her carriage while driving in Hyde Park. Her body was taken to Haddington, the town of her birth, and laid in the grave yard of the old cathedral by the side of her father's; and thither Mr. Carlyle went year by year, and leaving his neice at the gate, entered the yard alone, and, supposing himself unobserved, kneeled down on the grave and with uncovered head kissed again and again the earth which covered the dust so sacred to him. The epitaph he wrote stands without a rival: "In her brief existence she had more sorrows than are common; but also a soft invincibility, capacity of discernment, and a noble loyalty of heart which are rare. For forty years she was the true and loving help mate of her husband, and by word and act unweariedly forwarded him, as none else could, in all of worthy that he did or attempted. She died at London. April 22, 1866, suddenly snatched away from him, and the light of his life, as if gone out."

Never until after her death did he discover the suffering he had caused her; it was then revealed to him, as by a flash of lightning, in her note books. One cannot but sympathize with the exaggeration caused by his grief and self-reproach which prompted him to say: "Had all the George Eliots and George Sands and other scribbling women and their co-hues that have strutted across the stage in my time been boiled down into an essence the whole would not have compared with my Jenny."

I cannot pause to detail any of the tails in those years, but here is one which took place the last time I saw him in 1877—8, a few years before his death. I asked what he had to say to this generation as he now stood so nearly fronting eternity. "I am more and more impressed with the portentons and life deep significance of the sentences which I learned in childhood from my venerable father and his burgher minister out of the cathechism: 'What is the chief end of man?' 'To serve God and to glorify him forever.' It is a sad and pitiful spectacle, this of the great body of our learned, polite, gifted and accomplished people of highest rank and widest opportunity, devoting their lives or so much of them to dress, parties, bowings, grimaces and posturings—all which might be of worth if they were sacramental, or outward and visible signs of an inward and spiritual grace, but without which they are nothing worth.

"And our literary and scientific classes, too taking to atheistic snuff and making it the fashion. Thirty years or more ago, a book was published here called the Vestiges of Creation, without the author's name. Men read it with bated breath and spoke of it in muffled whispers, as if afraid to acknowledge they had seen it. It was an attempt to prove that the uni-

verse grew of itself from nebulœ, without a God. It was only a pinch of snuff to sneeze God out of his nniverse. Now they have shot down great cart-loads in every public square and on the high ways, so that here in Germeny and your country, as well as in France atheistic sneezing is all the rage.

"Charles Darwin was here some time ago; I told him that I had read his books, that he had by no means persuaded me that I was descended from an ape, but that I was beginning to think he had power to transform his followers under baboons. A brother of his, a quiet invalid but a much cleverer man than Charles, has been my neighbor here for many years; he has told me of the seal aud its legend of his grand father, (Erasmus Darwin, he of the Botonic Garden), on which was engraved a calm-shell, and this was the writing: *Omnia esconchis*—'all things from a clam-shell.' They have been three generations of atheistic with that seal, trying to preach to men that it is nobler to have descended from a clam or an oyster than to be the son of the living and eternal God.

"Ah! it is very pitiful to hear all this miserable stufl about frog spawn, this gospel of dirt, this worship of the mud-gods, and men trying to embrace and believe it.

"As I stand with my cold and wrinkled feet on the shelving band among the sliding sand that lines the river of death, this is my message to the sons of Adam: The chief end of man is to serve God and to glorify him forever. Nothing else is worth a moment's thought."

Ah! if this grand old man could only have held on to that sacred hand which was his father's guide and stay, tnat pierced hand nailed to the cross for our redemption, which, as Richter says, "has lifted the gates of great empires from their hingas, and turned the currents of human history into new channels;" if the light of the glory of God in the face of Jesus Christ, which for so many years shone into the four corners of his father's house, making it so bright and glorious and his death a translation, could have shone into the life of Thomas Carlyle, through his fourscore years, what serene repose, lofty tranquility and immortal power, it would have given to his vivid and glorious genius!—(*N. Chr. Adv.*)

THE BUTCHER HUMBLED.

At Madeley, England, there occurred, under the ministry of John Fletcher, the following remarkable incident:—

An ungodly, furious butcher was so enraged at his wife's attending church whenever she had opportunities, that he threatened to cut her throat if she did not leave off going. One Sunday morning, when she came down dressed ready for church, her husband said, "Well, I shall not, as I intended, cut your throat; but I will heat the oven, and throw you into it when you return." She went to church nevertheless; and, strangely enough, the sermon which Mr. Fletcher had prepared went from him past recovery. When he was afraid that he would be obliged to leave the pulpit without uttering a word, there came into his mind the narrative of three Hebrews who were cast into the fiery furnace. On this narrative he enlarged with a freedom and fulness which convinced him that there must be some peculiar reason for it. The "needs be" as he afterward discovered, was that a poor timorous soul required just the very aid to her faith which the sermon supplied. She even *hastened* home to go into the fiery furnace. When she got to her own door, she saw the flames issuing out of the mouth of the oven, and expected nothing else than to be thrown in. But, to her amazement, on entering she found her husband on his knees wrestling with God for the forgiveness of his sins! He caught his wife in his arms, and begged her pardon for the cruel wrong he had contemplated. "I know now," Mr. Fletcher said, when he heard this story, "why my sermon was taken from me."

TELEGRAPHIC NEWS.

London, May 11th: At the Dublin trials yesterday, Joseph Mullett, who recently pleaded guilty of "conspiracy to murder," was sentenced to penal servitude for life, for being concerned in the attempt on the life of Mr. Field.—An important meeting of shipowners was held in London yesterday, at which a committee was appointed to promote the construction of a second Suez Canal. They were, however, directed to first ask Earl Granville if there were any political obstacles to the undertaking.—Mr. Ashmead-Bartlett put a question in the House of Commons last night, whether in view of the agitation caused in India by Mr. Ilbert's Criminal Procedure Bill it was the intention of her Majesty's Government to recall the Viceroy. Mr. Gladstone in reply said that he hoped every future Government will be able to secure the services of a Viceroy so admirably qualified for the office as the Marquis of Ripon.—A clause in the Inland Revenue Bill was rejected in the House of Commons last night, defeating the Government.—The Right Hon. J. G. Dodson introduced a Bill in the Commons last evening for the compensation of tenants.

12th: At the Dublin trials yesterday, Edward O' Brien and Thomas Doyle pleaded guilty of "conspiracy to murder."—The prisoners now under arrest for being concerned in the dynamite conspiracy were yesterday committed for trial by the magistrate at Bowstreet on the charge of treason-felony.

13th: His Royal Highness the Prince of Wales opened the Great International Fisheries Exhibition at South Kensington yesterday. The proceedings were of a most successful character.

Constantinople, 13th: The Earl of Dufferin starts from here for London on Tuesday next. His Lordship will call on his way at Vienna and Paris.

Berlin, 13th: M. Waddington is stopping here on his way to Moscow, to attend the Czar's coronation. His mission here is reported to be of a political character.

14th: M, Waddington has been empowered by the French Government to give the most friendly assurances to Germany.

Paris, 14th: News has been received from the West Coast of Africa stating that M. de Brazva and party landed at Gaboon on the 21st April, Mr. Stanley not offering any interference to their movements.

London 14th: The S. S. Mourino, homeward bound from Bombay came in collision with S. S. Brookfield, and has put into Gibraltar in a leaky condition.

15th: Joseph Brady, the Phœnix Park murderer, in accordance with the sentence passed upon him on the 13th April, was hanged at Dublin yesterday morning. Several thousand people who had assembled outside the prison uncovered at the moment the execution took place, and soon afterwards the crowd quietly dispersed. The Pope has written a letter to the Irish Bishops, insisting upon their keepnig aloof from all political matters.

Suez, 15th: The Sanitary Board has enforcey 24 hours' quarantine on all vessels arriving from Bombay whose length of voyage from that port has exceeded fourteen days.

Paris, 15th: The Chamber of Deputies have approved of the vote of credit for 5,000,000 francs on account of the Tonquin Expedition.—The Minister of Foreign Affairs made a statement in the Chamber to-day, that no danger in connection with the Expedition is apprehended from China.—Rumours are current that the Comete de Chambord is alarmingly ill.

Berlin, 15th: M. Waddington has met with a very favourable reception here.

Ismailia, 16th: The latest news respecting the Rubbatino steamer Singapore, up to a late hour last night, was that men were busy extinguishing the fire in the cargo main hold. All passengers have been safely landed at Suez.

—*Suez 16th* 9 p, m.: the passengers and baggage of the s. s. Singapore are being forwarded by rail to Alexandria, to embark on board the company's weekly mail-steamer which leaves there every Saturday morning at 9 o'clock.—All the passengers are in good health. —The work of extinguishing the fire on board the steamer is being actively carried on.

London 17th: Tee new trial ordered to be held on James Fitzharris as "accessory to the fact," in connection with the Phœnix Park murders, resulted yesterday in his being sentenced to penal servitude for life.—Reports from South America state that a treaty has been signed by the Peruvian Government, ceding the town of Tacna and the port of Arica to Chili for a period of ten years, after which time their possession is to be decided by a *plebiscite*.—The *Daily News* publishes a telegram in this morning's issue stating that Port Said will be garrisoned by British troops.

PASSENGERS SAILED.

Per Str. *Manilla*, 15th:

For Genoa—Mr and Mrs F St Clair Williams and one lady, Col and Mrs A Davies and baby, Mr and Mrs Wroughton, Mr C P Carperez, Mr and Mrs C Poole and child, Mr W C Chowne, Mr E Fuchs, Mr and Mrs Thibaut and child, Sgr Inzoli, Mr C Chambers, Mr Broomhall, Lieut Col Leggett, Mr N Framjee, Mr J Framjee, Mr D Macropolo, Mr Breul, Mr F G Braham, and Mr J F Hoar.

Per Str. *Chundernagore*, 15:

For Marseilles—Mr G H White, Mrs Laysean five children and ayah, and Mr E J Butt.

For Suez—Mr G F Mathew, and Mr D J McCarthy.

Per P and O Str Lombardy, 18:

For London—Mr Arthur Huson, Mr E F C Coates, and Mr and Mrs H Clomes and 6 children.

For Brindisi—Major J M Hill, R E, Mr A W Rendell, Mr H Maude, Mr Rawlins, Mr C W Robertson, Mrs Ross, Mr J D Grant, Mr J N Atkinson, Mr H C Dring, Major A P Broome, Capt Hotham, Mr J Gaddum, Mr J M Grigor, Mr Stanborough, and Mr Downes.

For Venice—Mr T Kennedy, Mr Blascheck, Mr R V Reid, Mr Lewis Moore, Capt and Mrs Thornton, Mr H Berger, and Mr A B Anderson.

For Trieste—Mr E B Carroll, and Mr A P de Saone.

PASSENGERS ARRIVED.

Per P and O Str. *Verona*, 14:

From London—Mr J Davidson, Mr W Barrett, Mr C A Bird, Miss H Harsey, Surg G W B Creagh, Capt F W Stanfield, Major Knox, Mr Syed Hussein, Mrs Ray and two children, Mdlle Merli, and Rev Mr Roberts.

From Brindisi—Mr R D Bayley, and Mr Foaden.

From Venice—Surgeon Major Peters and Miss Peters.

From Aden—Driver Henderson, and Mrs Henderson.

Per Str. *Rydal Hall*, 16, from Liverpool:

Col and Mrs Crozier, Capt and Mrs Smith, Mr and Mrs Dempster, Mr Flanagan, and Miss Donald. and two ayahs.

Domestic Occurrence.

BIRTH.

Young—At Bangalore May 13th, the wife of G E Young of a son.

DEATHS.

Farrar—May 9th, at Coimbatore, W Farrar, for several years a useful Lay-Evangelist and Pastor, aged 42.

Vogel—May 14, at Akola, W Berar, Heinrich Vogel, of Zurich, Switzerland, aged 45 years, 8 months and 22 days.

"BOMBAY GUARDIAN."

Subscriptions received from 12th to 19th May 1883.

R. W. Boileau, 18th July 1883, Rs. 2; Thomas Graham, 12th April 1884, Rs. 6; James Christopher, 31st March 1884, Rs. 6; W. F. Potts, 6th July 1883, Rs. 12; Rev. T Carss, 12th April 1884, Rs. 6-7; Royal Asiatic Society's Library, 31st March 1884, Rs. 6.

New Advertisements.

BOARD AND EDUCATION.

A Minister's family residing in a quiet manse in Scotland would be glad to board 2 or 3 young children, to be educated by an accomplished governess along with their own two children. Comfortable home with a mother's care. References Revd. Narayan Sheshadri, Poona and Rev. D. Mackichan, Free Church offices, Edinburgh, Scotland.—Adress Revd. John Nixon, Barhill, Ayrshire, Scotland.

19-5-83—6 w.

GREAT INDIAN PENINSULA RAILWAY.

NOTICE.

Closing of this Company's Sidings at Colaba, and discontinuance of Traffic between this Railway, and the Sidings at Colaba of the Sassoon Dock and of the new Colaba Company.

Notice is hereby given that, after Thursday the Thirty-first instant, until further notice, Cotton and other Traffic will not be conveyed between this Railway and the Sidings at Colaba, of this Company; of the Sassoon Dock; and of the New Colaba Company.

Cotton and other Traffic tendered at Up-Country Stations for despatch to any of those Sidings after the Twenty-sixth instant will be sent to, and delivered at, Boree Bunder Goods Station.

Due notice will be given of the re-opening of the Sidings at Colaba for Traffic, to and from the respective Sidings, after the close of the Monsoon.

E. W. KEILY,
Acting General Traffic Manager.
Bombay, the 10th of May 1883.

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